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Review.

ADDRESS ON CHURCH MUSIC: *Delivered by request, on the evening of Saturday, October 7th, 1826, in the Vestry of Hanover Church, and on the evening of Monday following, in the 3d Baptist Church, Boston: By Lowell Mason. pp. 42.*

This is a production of no ordinary merit; and we trust that it will lead to important results. The addresses which have hitherto appeared, on the subject of sacred music, have been too generally of a declamatory character. They have contained many good remarks—have given fine illustrations, and brought into view some of the leading traits of the history of music; but for the most part, they have carried no conviction of delinquency with them; they have not brought home to the bosom of Christians the charge of criminal negligence, or made any lasting impression upon community at large. They have served rather as complimentary effusions; as stale eulogies; as epitaphs which "lie;" or as dedications to a patron in praise of absent virtues.

But the writer of the address before us makes no efforts at declamation. He pretends not to rise above the plain dictates of common sense; and if he is in earnest, it is the earnestness of one who understands his subject, and knows something of its real importance. He says, "It is as a religious exercise only, that we are authorized to introduce music into the church," and that "from religious motives should Christians be induced to cultivate an acquaintance with it." Having fully established this point, he proceeds to show how sacred music has been degraded:—

"The principal reason for the present degraded state of church music, seems to be, that its design is forgotten, and of course its cultivation as a religious exercise is neglected. It is a fact, that while music is regarded almost universally as a necessary appendage to public and social worship, its importance as a devotional exercise is in a great measure overlooked. Hence it is frequently given up, almost exclusively into the hands of young persons who have no feelings of piety whatever, and who are as unfit to conduct the singing of a church as the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the sensual gratification it affords them. In proportion, therefore, as they are enabled to delight themselves, and by communicating the same feelings to others, to draw forth their applause, they accomplish the chief object of their exertions. Is such singing calculated to excite or increase religious feeling? Can it be regarded as an exercise of devotion? Certainly not. It has nothing to do with religion. Indeed, it is too frequently the case that the music of the church, like that of the theatre, is employed only to give variety to the performances, to relieve the mind from a too constant attention to the subject; affording a kind of interlude to religious worship, a little recreation from the tediousness of an hour's devotion, an opportunity for the minister to review his sermon, and for the people to look round upon one another." * * * * *

"Now if Christians had not wholly lost sight of the real object of sacred music, is it possible to believe that the prevailing abuse of it would be tolerated? In what estimation would a congregation be supposed to hold the other exercises, prayer for example, if, instead of listening with respectful attention and endeavouring to lift up their hearts unto God, they were to look upon it as a mere exhibition of elocution; or improve the opportunity to look around and see who is and who is not at church, or make it a signal for restlessness and noise? But how frequently is it the case, that, although the most profound silence and attention prevail during all the other parts of service, even while the minister is *reading* the psalm or hymn, the subject is *forgotten* the moment the *singing* commences, amidst the musical parade that attends it. The mind which was attentive during the reading of the words, is withdrawn from the subject, the moment *that* exercise commences, whose express design is, by giving additional force to what has just been read, to deepen the impression already made, and quicken emotions already kindled. Surely in no part of public worship, is the guilt of "drawing nigh to God with our mouth and honouring him with our lips, while our hearts are far from him," so frequently, so constantly incurred, as when we profess to sing the praises of God, and "make melody *in our hearts* unto the Lord."

This is a true picture; and one which is almost universally applicable at the present day. But again:—

"The remedy for this state of things cannot fail to suggest itself to every one who loves the public exercises of religion, and is desirous of deriving benefit from them. The church must take up the subject; the influence of piety must be brought to bear upon it—of that same spirit of the gospel so manifest in the benevolent exertions of the present day; the object of its introduction must be understood; and Christians must cultivate music as a part of religious duty. The fact of its being a divine institution is sufficient to show its *importance*; and if God has himself introduced it into the church, Christians may not safely disregard it, or omit to perform their duty in relation to it." * * * * *

"Music does not spring up spontaneously in the human mind, growing with its growth and strengthening with its strength. It bears more resemblance to the exotic, which requires a delicate and attentive cultivation; and until Christians cultivate music for religious purposes, and with feelings arising from a sense of religious duty, the songs of Zion will be languid and ineffectual."

The speaker next considers some of the acknowledged requisites of style; shows that these cannot possibly be attained without cultivation; and hence infers the guilt of neglecting the art. In pointing out what course must be pursued to remedy the existing abuses, he is led to consider the character of choral and congregational singing as being defective in the present state of things; but concludes with much propriety, that if music were to be "generally cultivated by Christians, the question, whether singing should be performed by choirs or by congregations at large, would hardly need discussion." Good singers would sit together as a matter of choice and convenience, whenever circumstances could permit; and when this was not in their power, they would sing with so much care as in some measure to overcome the existing difficulties.

The speaker next answers some of the popular objections and excuses which are offered by those who "hide their talent in the earth." He insists that every Christian has some duty to perform in relation to church music; that every choir should have a competent, and if possible, a pious leader—a man of intelligence, taste, judgment, influence;—that this leader should study his psalm or hymn book, be always punctual in his attendance at church—and that "to him, the organist, (if there be one), and every member of the choir, should be in strict subjection; and he adds, that "the services of such a leader have not generally been appreciated or rewarded."

As to the last particular, many of our readers will feel some objections, founded on the scarcity of funds. But where this difficulty prevails, it can in some measure be met by the establishment of musical societies, where a single "leader" can occasionally give direction to a large number of associated choirs, and infuse his own spirit into the whole.

The following hint is quite timely; and let our sticklers for custom recollect that it comes from a great city, under the sanction of respectable names:—

"But there are many objections to joining a choir of singers. The greatest probably is, that it is not fashionable; it is considered by many as rather too humble an office for their station in life. But can any thing be considered degrading by the Christian, which has a tendency to promote the cause of piety in his own heart and in the hearts of others? Dr. Watts has justly said, singing the praises of God is more akin to the worship of the heavenly world, than any other employment on earth; and shall Christians fear to degrade or lower themselves by engaging in such an employment as this? Such a spirit does not become the Christian. Such a spirit had not the royal psalmist. Such a spirit will never afford consolation on the bed of death; and if we should ever be admitted into heaven with such a spirit, we should be mere spectators there."

The following hints are more important than the preceding; and much more extensively applicable:—

"A want of time is often urged as an excuse; an attention to singing would interfere with other engagements. But one duty can never interfere with another; and if God has appointed singing in the church, then it is unquestionably the duty of Christians to devote as much time to it as is necessary to sing with decency and propriety: I will not say of every Christian; but where a talent has been given it should be improved. A family is sometimes urged as an objection to uniting with a choir; the man has married a wife and cannot come; he must now relinquish his post to some younger person. He desires to sit with his family, and thinks his presence is needed there. But the singing must be carried on: and if what has now been said is correct, it ought to be carried on by a choir; by a choir very different from those which in too many instances have had the lead of music in the churches; by a choir composed of serious, religious persons—of those whose character is respected, whose judgment is matured, and whose example will have an important influence on others. It is not indeed the duty of every such person in a congregation to become a member of the choir; for all are not needed. But it is the duty of some. Circumstances must determine who these are. In general, it may be observed, that where God has given a good natural capacity for music, the duty is plain; and a good natural capacity for music is much more common than is generally supposed. Let the question be asked then, "Do I possess a capacity to be useful in this department; and am I needed there? Is my voice or is my influence or example needed there?" And if we can be of more service to the church in the choir than in the pew, let the sacrifice be made; let it be made on the same principle that it is done by the minister; for he leaves his family, although his presence may be as important to them, as in any other case; but the church calls for his services elsewhere. It will not do to say that we can be of as much service, and sing as well in the pew as with the choir; for this is not the fact. Those who sing must sing together; they must sit together, at least until music is more generally understood; or there can be neither time, nor tune, nor force, nor expression. The rhetoric of music can in no other way be brought to bear upon the heart."

But again:—

"Every member of a congregation, and especially every member of a church, ought to feel an interest in singing, as well as in the other public exercises of religion. But how often do we hear it said by Christians, "Oh! I can't sing: I have nothing to do with the singing. You must take care of that!" Now here is the very root of the evil—the very bane of church music. A Christian nothing to do with music! and yet anticipate that heaven where they cease not day and night to chant the praises of the Redeemer? What would be thought of the Christian who should say the same of public prayer? If singing be a devotional exercise, as much so as prayer, every Christian is or ought to be deeply interested in it; and every Christian has duties to perform in relation to it. The only excuse that Christians who neglect to cultivate church music can give for their neglect, is that of the servant to whom was committed one talent. "I went and hid thy talent in the earth."

* * * * "It is *not said*, it will be observed, that a man possessing other qualifications is to be excluded from singing, on the ground that he is not a pious man. Nor is it said that young persons are to be excluded. On the contrary the services of such persons may be important. Such persons should be encouraged to sing. It is their duty to sing, to pray, to repent, to believe; and to do all these in the spirit the gospel requires; and they are inexcusable if they neglect them. What can be more pleasing than to see the young, especially, meet together, and from proper motives and with proper feelings, engage in this exercise? But *it is said* that singing, so far as it relates to public worship, should be in the hands of the church, and that in every choir there should be a prevailing influence of piety."

(*To be continued.*)

Communication.

For the Western Recorder.

MR. HASTINGS—I have heard much said about Bishop Hobart and the exclusiveness of "*the church*," especially in regard to the apostolic succession of its clergy, and the essentialness of its ordinances, administered by episcopally authorized agents, to secure final salvation. But, Sir, I never could believe that any man of common sense could for a moment entertain such a notion; and I confess I was somewhat startled at the bold charges of one "Philo," against Bishop Hobart, in your paper. Though he seemed to write as if he knew what he was about, I thought he must be mistaken. But when I saw the reply of the "Churchman," so fully substantiating, by his quotation, the most serious and important charge of Philo, I became more astonished than ever that the dignitary in question was of the clerical order. The sentiment appeared to me to hold some affinity to the deistical age of French illuminatism.

As to another charge of "Philo," I was confident he would fail in proof; but when I saw your paper of the week before last, containing extracts from the Bishop's own writings, I not only felt relieved for Philo, but involuntarily asked, is it possible, that the sentiment so lately charged on some episcopal preachers is really true? Taking your quotations from the Bishop's writings, the sentiment seems to follow most conclusively. He says, "Wherever the gospel is promulgated, the *only mode* through which we *can* be admitted into covenant with God, and the *only* mode through which we *can* obtain a title to those blessings and privileges which Christ has purchased for his mystical body, the church, is the sacrament of baptism.

I have been so ignorant as to suppose, "this title," as he calls it, was secured by repentance, faith, and obedience, and I was led to believe this from what Christ said—"Except ye repent, ye shall all perish; and also, repent, that your sins may be blotted out." "He that believeth shall be saved, while he that believeth not shall be damned." These two duties, followed by obedience to the precepts of the gospel, I have supposed the only securities of everlasting life; for I had never seen in the gospel, a word about "baptism" being the sole condition of salvation. But the Bishop meets my former views and hopes with a most alarming and sweeping declaration. Having as above, laid down the "*only* mode," viz. "baptism," he adds—"Repentance, faith and obedience, will *not* of themselves be *effectual* to our salvation." This is a whole sentence of the Bishop, without one word being left out, according to your quotation. I did not know before, that a compliance with the conditions of our salvation, would not be effectual to our salvation. I did not know that the gospel had deceived me in saying—"He that believeth shall be saved." But so it appears by the Bishop.

But further, we see according to the Prelate, that "the only mode through which we can be admitted into covenant with God, and obtain a title to those blessings and privileges which Christ has purchased for his mystical body the church, is the sacrament of baptism. Repentance, faith and obedience, will not of themselves be effectual to salvation;" the gospel to the contrary notwithstanding. In the next quotation, he says—"In order to be *effectual*, to be acknowledged by God and accompanied by his power, they (the sacraments) must be administered by those who have received a commission for the purpose from him."—Then to show who have received a commission, he adds, in the next quotation—"None *can* possess authority to administer the sacraments, *but those* who have received a commission from the bishops of the church." And then, as a wise inference from such premises as the above, he sets forth the "great guilt and imminent danger of those who participate in the ordinances administered by an irregular or invalid authority," and holds up this alarming conclusion—"They are guilty of rebellion against the almighty Lawgiver and Judge, and they expose themselves to the awful displeasure of the almighty Jehovah."

If you have quoted the Bishop right, I have. Now what is the conclusion? It must be this: As there is no salvation, or "no mode through which we can obtain a title to the blessings and privileges which Christ has purchased for the church, except through the sacrament of baptism;" and baptism itself, the only means of salvation, being ineffectual except when administered by those "who have received a commission for the purpose from him, (i. e. God); and none can possess authority to administer the sacraments, but those who have received a commission from the Bishops of the church;"—hence the final and awful conclusion, none can be saved but those who are brought within the pale of the episcopal church, by means of sacraments administered by her clergy.

I leave your readers to determine from the above, whether the sentiment so often attributed to Bishop Hobart, does follow as a legitimate conclusion. Does this prelate believe this? I cannot but doubt it, after all. But I am driven to a conclusion, not the most favourable to the Bishop I acknowledge, that he is willing the people should think so, and is determined they shall do it, and through the influence of this belief, crowd in multitudes to the embrace of "*the church.*" It seems to be the last hope of supporting the sinking interests of ecclesiastical domination and the papal hierarchy. If there is no affinity discovered here to the exclusive spirit of the church of Rome, I am unable to understand the doctrine of alliance; and was not this fulminating conclusion signed by a Bishop, I should not hesitate for a moment, to recognize the hand and heart of a full grown Pope. Who does not know that the church of Rome has lived for centuries, by denouncing all as heretics and subjects of eternal perdition, who dare live separate from her sacraments? Who is not grateful for existence in an enlightened age, when we can think for ourselves, and subscribe to the Pope and the Bishop *if we please.* Your's,

PROTESTANT.

From the Christian Mirror.

We do not recollect having met with the following affecting tale, though of American origin, till we saw it in the London Evangelical Magazine. Our juvenile readers may learn from it something of a parent's anxiety and tenderness, and especially the care of their heavenly Father towards the destitute orphan.—"When my father and mother forsake me, then the Lord will take me up:"—

THE TWINS.

A few years since, a man and his wife arrived in the town of M——, as permanent residents. They were young, lately married, and their prospects for the future were bright and cheering. They purchased a farm in ——, which was then a new country, and had happily spent two or three years in this situation, when, by a mysterious providence, the young man was called from this world. With his surviving widow, he left two lovely twin infants, to deplore a loss which time could not retrieve. The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to that great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her bible, and by the assistance of the Spirit of heaven found that consolation which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more, but she was cheered by the hope that God would protect her and her's. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavoured to teach them the first principles of religion, but they received only her instructions. One week after another rolled away; one Sabbath after another dawned upon the wilderness; but they brought none of their privileges. The wilderness had never echoed the sound of "the church-going bell." The solitary places had never been gladdened by the sound of the footsteps of him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood, she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct, to cheer, and to gladden the bosom of her, who, for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold arms of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to him who is a "Father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they were received into the house of a neighbour. In less than a year, one of them was stretched beside his mother, beneath the sod. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance, and entered into conversation with him. "What is your name, my little boy?" said she gently.—"James." "Where do you live?" "With Widow ——, just in the edge of the wood, in that little log house; can't you see it?" "I see it; but is Widow —— your mother?" "No. I had a mother, and she loved me. She used to take care of me and my brother John. She gave us clothes, and taught us our little prayers and catechism. Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "Oh madam, she is dead; do you see the grave-yard yonder?" "Yes." "And the great maple tree which stands in the corner of it?" "Yes, I see it." "Well, my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though my mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been sent to school; and the instructions of a pious mother having never been repeated or enforced by example, were nearly forgotten. A Sabbath school had never been established in the place, and whether it was practicable to establish one was doubtful; but she was determined to make the experiment. Accordingly she visited every little cottage in the village, and urged that the children might the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protest against such innovations. For the first three Sabbaths the young lady had no scholar but her little James. But she knew that however faint may be our prospects of doing good, at the commencement, we should not be discouraged. The first blow that we strike may produce but little effect. The lady was sorry she had no more scholars, but she bent all her efforts to the instruction of the little boy. In a few weeks, the prejudices of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his testament and catechism, that his health began to fail. This good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation. One pleasant after

noon she led him out by the hand, and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day, as they sat by the graves in silence. Neither of them were able to speak. The lady gazed at the pale countenance of the lovely boy, upon whose system a lingering disease was preying; while he looked at her, with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word, he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the lady. She appeared sad, while he calmly addressed her. "You see, my dear Miss S——, that this little grave is shorter than mine will be." She pressed his little white hand within her own, and he continued—"You know not how much I love you—how much I am obliged to you. Before you taught me, I knew nothing of death—nothing about heaven, or God, or angels. I was a very wicked boy till you met me. I love you much, very much, but I could say something else." "And what would you say," inquired the lady, trying to compose her feelings. "Do you think I shall ever get well?" "Indeed I hope you will; but why ask that question?" "Because I feel I shall not live long. I believe I shall soon die. I shall then be laid beside my poor mother. She will then have her two twins, one on each side of her. But do not cry, Miss S——, I am not afraid to die. You told me, and the testament tells me, that Christ will suffer little children to come unto him; and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Saviour who can save such a wicked boy as I am; and I sometimes hope I shall soon meet my mother and little brother in happiness. I know you will come too, won't you? When I am dead, I wish you to tell the Sabbath scholars how much I loved them all; tell them they must all die, and may die young, and tell them to come and measure the grave of little James; and then prepare to die." The young lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting at his bed-side, and with her own trembling hand, closed his lovely eyes as they shut in everlasting slumber. He fell asleep with a smile, without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave; and while she shed many tears on the sods which covered his lovely form, she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.

Religious Intelligence.

The substance of the following article has before been communicated to our readers, but the additional particulars contained in it will not be found uninteresting:—

ABOMINABLE TRANSACTIONS AT THE SANDWICH ISLANDS.

Extract of a letter from Mrs. Bingham, to a lady in Springfield—published in the Hampden Journal.

"*Oahu, Sandwich Isl. March* 1, 1826.

"As the present season for the return of foreign shipping drew near, the *tabu*, or prohibition forbidding lewd women visiting the ships, was renewed. Some who persisted in violating the *tabu* were taken into custody, and either sent inland under keepers, or more closely confined nearer the chiefs. Contrasting this state of things with what was a little while since so universally patronized, it was thought much was gained, and that this iniquity, also, had received a serious check.

Just at this time, the schooner Dolphin, Capt. P. a government vessel, arrived from the enlightened and happy land of America. Many days had not passed before some of the late measures were most publicly and loudly denounced; the rescinding of the *tabu* was urged and *demanded*; threat succeeded threat; bitter railings were heaped upon the mission and the nation. But no serious disturbance was apprehended. The name of America was regarded by the rulers; and her sons, surely, could not sit down and deliberately calculate to find in her a foe.

But, my dear friends, a gross insult was at hand for the nation, and trials for the little band of sojourners among them.

On Sabbath last, at the hour for the public service in the afternoon, a company of seamen from the Dolphin, accompanied by one or two others from among the whale ships, entered the enclosure of the royal establishment, where also the congregation of this village, consisting of nearly three thousand, regularly assemble, and four of them, ascending a flight of stairs, leading into an upper verandah of Karaimoku's new stone house, rudely entered the large hall where a considerable number of the most distinguished personages were attending on the sick and languishing couch of their venerated chief. They were ordered out, but peremptorily refused; and forming themselves into a line, each with a club in his hand, demanded the accustomed means of licentious indulgence, threatening in case of a refusal, to demolish the houses. Soon they began breaking in the windows along the side of the gallery. Mr. Bingham was in the hall when they entered, consulting with the chiefs as to the most suitable place to address the congregation, then assembling; as the afternoon was too rainy to meet them as usual in the open air.

You may be surprised that all this was suffered, when there was the authority of the chiefs and the strength of the people so near at hand. It cannot be accounted for, but by considering their very great unwillingness to have any controversy with foreigners, and their over scrupulous fears of being accounted aggressors. How much the recent threats, that the schooner, tho' small, was mighty, might have operated, at that moment, on their minds, we are unable to say.

After having dashed in the windows, they descended into the yard, and brandishing their clubs, and talking loudly awhile there, made, in a body, for the yard and house of Mr. Ellis, occupied since Mr. E.'s departure, by ourselves, and adjoining Karaimoku's. Mr. B. hastened by another gate to defend his family. I was within, with my little daughter and two native females. Seeing the approach of the rioters, I almost involuntarily bolted the door, and fled to the apartments back. Mr. B. I did not perceive. He, however, reached the door at the moment they did, and finding it secure, attempted to return again; but the rioters seizing him by the shoulders, pulled him violently about, raising their clubs and declaring he should not escape. The dashing of the glass of the window soon led me to feel that the house would not be a security, which added to the piercing screams of my child, and the fear that Mr. B. was in their cruel hands, drew me, at once, from my retreat, feeling the necessty of being prepared for the worst.

Mr. B. had effected his escape into the other yard, but he was most closely pursued. I saw the crowd, but my vision was too indistinct to distinguish individuals. Instantly, however, I heard the natives cry, Mr. B. had fallen, and hearing also distinctly heavy blows, and seeing the tumult very great, I experienced, for a moment, the agonizing feeling that my friend was gone. But to my great joy, I soon caught a glimpse of him, and in a few moments unbolted the door for him and Mr. Chamberlain. For a hasty moment we mingled our tears, wondering at the mercy which allowed him to say, that amidst it all, not a hair of his head had been injured. It appears that the mob growing more furious, one aimed a blow at his head, which, through divine goodness, was warded off by his umbrella still continuing in his hand, and so failed of its aim; while another drew a knife, aiming a blow and saying, "You are the man every day." The people now rushed forward with spirit, and fell upon the rioters with such fury, that their lives must surely have been the forfeit, but for the vigorous exertions on the part of both chiefs and missionaries, to save them from death. Just as they had them secured, Capt. P. with two or three midshipmen arrived. The strength which his arm displayed in the use of the cane and cudgel, showed him in earnest to quell the riot.

But an additional party arrived, and entering our yard, commenced another attack upon the house. What was remaining of the glass in the window next the door, except one pane, was now dashed in, with part of the sash. The door was an uncommonly strong one, but the violence upon it left little reason to hope it would remain a moment longer, a barrier between them and us. At this instant, when they seemed, as it were, upon us, without any reason which could be discovered, they turned their arms against each other, and one, with the same weapon with which he had endeavored to force the door, levelled his comrade to the ground and fled. The weight of the captain's arm was, by this time, felt among them; and commanding the living to take up the dead, as it then appeared, the territories were again cleared of them."

In the close of her letter, under date of March 9, Mrs. B. says—

"Our present state calls for the constant and lively exercise of every christian grace. In the history of this mission, we have seen the great enemy so often foiled *with his own weapons*, in his attempts to hinder the works of the Lord here, that we are waiting to see what God will do. O, that it might be with a becoming spirit!—God's people know not our particular wants when they lift up their hearts to him in our behalf.—But let none cease their supplications.—The blessed spirit will make intercession, and 'He who knows the mind of the spirit,' will hear and bless."

PERSECUTION IN PALESTINE.

Beyroot.—A letter recently from Beyroot, which we have been permitted to peruse, contains some interesting particulars respecting Asaad, the Arabic teacher, who is now suffering imprisonment, in consequence of embracing christianity.

He was induced to leave the missionaries by *false* assurance of safety, received from the Maronite Patriarch and other great men. He hoped that by complying with the *urgent* and *repeated* solicitations of his friends to visit them, he might be the means of doing good to their souls. But no sooner was he in their power, than his inhuman brothers delivered him up to men, sent by the treacherous Patriarch to take him. He was caried to Conobeen, the residence of the Patriarch, where he has been kept in close confinement some months. "Much of the time he has been beaten, spit upon, & subjected to every species of cruelty so well known and so often practised in the Popish church." But he still stands fast in the faith. "Neither bonds, nor stripes, nor imprisonment, nor threats, nor promises, have been sufficient to induce him to return to the bosom of that *corrupt* church, whose abominations he had renounced.—He is allowed neither books, pens, ink or paper. The missionaries could send him no words of consolation; their messengers were ill treated, & their letters taken and destroyed. They have little hope that he will ever regain his liberty; and that is drawn wholly from the promises of God, to whom they daily go in behalf of their afflicted brother."

HARVEY ISLANDS.

The following is an extract of a letter from Haavi, a native teacher in the Harvey islands, addressed to and translated by Mr. Bourne, missionary at the Society islands, dated December 31, 1825:—

My dear Friend—Peace be to you, thro' Jesus Christ our Lord. The people of Mautii have received the word of God, and several have offered themselves as candidates for baptism; my heart rejoices in God, because the devils have become subject to the name of Jesus. I have sent you some of the gods of Mautii; one has been burnt. We are erecting a place of worship; it is finished with plastering; also the seats are completed; our own dwelling-house is also finished, and sofa, table and bedstead; and all the evil and bad talk which I informed you of formerly, has entirely vanished by the power of God. The people troubled me very much formerly: I could not sleep in the night for them; but I recollected the word that God had spoken, viz: "From the rising of the sun, even to the going down of the same, my name shall be great among the heathen, saith the Lord of hosts." This passage of scripture was the subject of my thoughts night and day in that season of trial and persecution; and now, He has caused it all to fall to the ground, and he has given us our heart's desire, for behold the people of Mautii are offering themselves as servants of Jesus Christ, and the great end for which we came here has been accomplished.—*London Evang. Mag.*

A NATIONAL IDOL RENOUNCED.

The London Evangelical Magazine for December, communicates one of the most interesting facts relative to the progress of the gospel in India, which has ever gladdened the hearts of Christians in this or any other country. It is contained in the following letter from Rev. Micaiah Hill, under date of Berhampore, March 14, 1826:—

"*Sheeb*, whose station was at Kidderpore, a village near Calcutta, has been thrown by his former worshippers from the place he has occupied for ages, and doomed henceforth to receive divine adoration no more. The idol is an image of several hundred weight; it will be sent to England, and the materials of the temple will be converted into a chapel." "This, I believe," says Mr. Hill, "is the first public idol which the natives have been ever known to discard." "As it is at brother Trawin's station," adds Mr. Hill, "he will have the pleasure of giving you the particulars; though I could not refrain from announcing that *Sheeb*, like Dagon, had fallen before the ark of God."

WELLINGTON, OHIO.

Extract of a letter from Wellington, Ohio, to Dea. S. Butler, of Clinton, Oneida co. N. Y. (The letter is not of a very recent date.)

"The state of society is as good as could be expected in so new a country. A religious society is formed here, and a church organized. We have had good sound orthodox preaching a considerable part of the time for more than a year; and we have now a promising candidate with us, whom we have hired for six months, and we have flattering prospects of settling him. There has been special attention to religion in this town for several months past, and some are rejoicing in hope. Others, in view of their lost and miserable condition, without an interest in the Saviour, are searching the scriptures with deep anxiety. The work has not been attended with any degree of enthusiasm, but with a deep sense of guilt and depravity of heart. The Methodists among us have not shared at all in the work, for it has been of such a character as was not suited to their taste. Our family have partaken largely in it, for which we have abundant reason to be thankful; and I know you will rejoice with us and pray for us. I have not room for particulars at this time."

THE PILGRIM FATHERS.

We notice with pleasure, the feelings of pious veneration still cherished by our eastern friends, in commemoration of the landing of our ancestors upon the rock of Plymouth; (the 22d December having been the 206th anniversary of that event.)

There are certain data connected with the history of every people on earth, which constitute a page of reference, or become a watchword, inasmuch as they may have transmitted to after ages a pervading ray, or formed a principle of action. The countries of the other hemisphere, especially those that for a considerable length of time have taken the lead in civilization and the arts, almost invariably pride themselves upon the age of their governments, some of which take date at or soon after the overthrow of the Roman empire; while others boast of an existence prior to the time of Nimrod, or from a period too remote and obscure for the ken of the historian.

But those of *our* countrymen who welcome the memorable anniversary day just alluded to, assert no claims to high antiquity, fiction, romance, or tradition. It is enough for them to know that the founders of their first infant colony were good and virtuous. Were any of those sterling men still surviving, though weighed down with years, it would be enough for them to know that the piety they were so active and zealous in kindling, was still burning—that the religion they loved was still recognized in their children.

The story of the pilgrims may be briefly told. They were injured, and they fled from the land of their early predilections; for they could not acknowledge a home where the liberties of conscience were proscribed. But they brought with them to these shores the true principles of greatness; and their virtues, after the lapse of two centuries and upwards, have erected over their ashes a monument in the hearts of their offspring, imperishable as the rock which first offered them a retreat from the buffeting elements.—*Conn. Jour.*

Dr. Morrison and others at Sea.—On the 2d of July, Dr. Morrison, on his return from England to China, was in 38 deg. S. 20 deg. E. and had just weathered a gale of wind blowing hard against the Cape current.—Nearly 20 persons were sick on board; but Dr. M. and his family were well. Dr. M.'s letter adds: "On the 17th of June, we fell in with the Alexander, bound for the Isle of France, &c. in which the *Madagascar*, *Wesleyan*, and *Church Missionaries* were. They were then all well, and had made a quick passage so far."

Temporal Benefit of Missions.—One of the Europeans, who shared the imprisonment and sufferings of Dr. Judson, in Burmah, has published some particulars in the Calcutta Government Gazette. He expresses much gratitude to Mrs. Judson, for her unwearied attention to their wants, of which we have been informed; and concludes with the following additional account:—"When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the government, until she was authorised to communicate to us the grateful news of enlargement, or a respite from our galling oppressions. Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence and forcible appeals of Mrs. Judson, that the untutored Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace."

Reflex influence of Missions.—"I was much pleased," said Mr. Evarts, "in taking up a tract the other day, recently issued under the sanction of the American Tract Society, to find it was a *translation* of one which had previously been published in two languages, by the American missionaries at Malta."—*Obs. & Chr.*

Within the last ten weeks, $3600 have been paid into the treasury of the American Home Missionary Society.

Revivals.

We often take occasion to allude to the subject of lukewarmness; but there is little danger of exhausting it, so long as it continues to operate as the bane of experimental religion. The grand difficulty with those of us who are Christians, is, that we become lukewarm by degrees without suspecting it; and at length, when we begin to find out our state, are full of excuses, which we secretly plead in extenuation of our conduct.

When the Christian is first brought into the liberty of the gospel, his graces, though feeble, are in lively exercise. Religion is the grand theme of his meditations, the subject which of all others he loves to contemplate. He seems entirely transformed—quite like another sort of being. His very countenance shows that he holds converse with God, in the attitude of a little child, meek, quiet, submissive, and full of confidence in his heavenly Father.

Now, when he afterwards loses this temper, in any considerable degree, he must be said in a measure to have forgotten his first love, and to have become at least partially a backslider.—We are not here alluding to those temporary changes and fluctuations of feeling which every day and hour presents; but to those habitual purposes of heart, frames of mind and forms of action, which constitute the real essence of christian character. In proportion as these are diminishing, and giving place to any thing else—in the same proportion is the convert forgetting his first love, and sliding back towards his former course of sinfulness. He soon discovers that he has undergone some slight change, and begins to wish that it were with him as in times past. Here is the very point where he should be induced to repent and humble himself; and he would generally do so, were it not for some kind of false reasoning which he adopts, or some more refined species of self-deception which lurks within him. But here, unfortunately, his christian friends are apt to refer him immediately to the *secret purposes of God, as a source of comfort*, instead of stirring him up to self-examination and prayer, and to greater faithfulness in duty. He is thus induced to "*expect* such changes," just as if they were directly wrought *by God*, without reference to *his own sinfulness*—to his own *grieving away of God's spirit;* and expecting them, he goes on farther and farther, till his state, at length, becomes intolerable, and he is induced to humble himself before God, and repent in dust and ashes. If not actually *told* to expect such things, he somehow finds out that they are of common occurrence, and is easily persuaded by the tempter, to make a carnal use of the discovery. Others before him, and many around him, who are experienced Christians, and have made much progress in the divine life, he perceives have lost their engagedness: and may he not take them as examples? Can *he* expect to be *better than they!* Can he expect to be always as zealous as a young convert! Such interrogatories as these come home to his bosom, with a carnal, deadening influence. He lowers, at once, the standard of christian character, and keeps on declining sometimes for years, before he arouses from his lethargy.

Nor is this all. The Christian frequently forgets his former attainments. His declension has been so gradual and imperceptible to himself, that he loses sight of his former measure of engagedness. If he remembers that he once had much feeling, he thinks that he has considerable now; and that formerly there was so great a mixture of "animal feeling," that he had little of any thing else. Now his feelings are more pure and solid and substantial. Formerly, too, he was perhaps indiscreet. He made carnal men angry with the truth. He made his brethren think that he was a shining Christian—that he bid fair to be eminent for piety. "Perhaps there was *pride* in this."

Yes, we know that there was pride enough in this. But the fact is, that while he pursues such a course of reasoning, his pride *has increased*. He is *now* proud of his humility—proud of his self-knowledge—proud of his very lukewarmness; and will even secretly make a merit of acknowledging his pride to his christian friends, if not to his heavenly Father.—What stupidity and carnality! But what is still worse—in the midst of such a state as this, the Christian will really think himself engaged, and look around upon his brethren who resemble him in conduct, as the most consistent and rational among the brotherhood. He *says* that he is a poor miserable creature; but does he thoroughly *feel* it? He *says*, perhaps, that he is "the least of all;" but does he not secretly satisfy himself with the confession? The apostle Paul *said so* before him, and was at the same time, distinguished for his piety. How easy then for the *lukewarm* Christian to be satisfied with his own state, though compelled to make a similar confession. The confession itself is construed into evidence in his favour; and perhaps in his heart, he secretly takes hold of it, as a figment of self-righteousness, and is really puffed up, because he is so humble.

And, unfortunately, such self-deception is not peculiar to the young Christian. As we advance farther in the divine life, the heart is still "deceitful above all things." The very self-same things that are once detected, will readily entangle us again in some other form; and we can still be persuaded to excuse ourselves, and exercise a great deal of self-respect and self-complacency, in the midst of declension; yes, and in the midst of a revival too.

When we feel deeply in our hearts, the burthen of souls that are ready to perish, we can speak to sinners, expostulate with them, pray with them and for them, search out their hiding places, and almost literally drag them forth to light; and we can do this in spite of all opposition, and in the face of a frowning world. But notwithstanding we can do this, and see the result of such earnestness, and have visible demonstration that God blesses us in it, and hears our prayers—we can all at once, in the midst of such exertions and blessings, *grow wise*, and begin to *puzzle* ourselves about "questions of doubtful expedience;" let down our watch; bring down through our instrumentality the whole spirit of the revival; look back upon our measures as having been rash and hasty; and after God no longer vouchsafes to answer our prayers for the conversion of sinners, conclude that as individuals we have grown more rational and consistent than formerly; and on the whole be better satisfied with such a declension of heart, than we were before with our engagedness.

Trifling indiscretions will always exist in powerful revivals. Some men cannot act at all without them. To lay a strong hand at once on *such* indiscretions, is to put a stop thus far to exertion, and create discouragement in the minds of many who are efficient friends of the cause. And thus by practically magnifying trifles into a fictitious importance, we come to forget "weightier matters," throw our influence into the scale of the adversary, grow lukewarm, sit down and conclude that the precious shower of mercy *has spent itself*, and that the whole victory against the adversary of souls has been fairly achieved. If this is not awful presumption, ingratitude and stupidity, we are greatly deceived.

THE REVIVAL IN BOSTON.

A gentleman from Andover writes to his friend in Utica, that "One hundred are to be admitted into Dr. Beecher's church on the first Sabbath in January; that the house at present is crowded to overflowing; that the revival continues its progress in several of the orthodox churches in the city; and that a spirit of inquiry in some instances extends to the Unitarians."

METHODIST INDIAN MISSION.

Belleville, U. C. Oct. 31, 1826.

The work of the Lord continued to be prosperous among the Rice Lake Indians, up to the 10th inst. More than fifty had renounced ardent spirits, and had become a people of prayer. The Belleville Indians are persevering and doing well. We have commenced a house for schools and meetings for their use, on Grape Island, Bay Quinty, about six miles from Belleville. For two weeks I have been with them on the island, preparing for their settlement; and during that time I have been both delighted and edified by their Christian deportment.

Christian Advocate.

QUESTION.

What can Christians do, that they may have a revival of religion in their own vicinity.

We find the above question proposed in the Christian Mirror of the 9th ultimo. The editor, in commenting upon it, expresses a hope that it will be answered by some competent clergyman who can speak from experience.—We heartily concur with the editor in this wish, although we well know that men who use the proper means, and have the devotedness to insure their constant success, are the last men that ever have time to put their thoughts on paper. For ourselves, however, we should suppose, that in the present state of christian knowledge, a general answer might readily be given to the above question. Were we asked what is of the *first* importance in accomplishing this object, we should say, pray. Were we asked what is of the *last* importance, we would say, "Pray without ceasing." While thus doing, it would be necessary that they should so far believe Christ's special promises, that he could answer those prayers without bringing dishonour upon his character.

A large portion of the christian church are, at this time, indolently resting upon the sovereignty of God, and patiently waiting God's time, while they are doing nothing to promote a revival, either in their own hearts, or the hearts of their christian brethren. It is high time that this subject should be better understood; and we consider it the duty of every one who can throw light on the subject, to lift up his voice like a trumpet. We wish some of our friends would take up this subject; and our columns shall be cheerfully opened to receive their discussions.

Troy Revivalist.

WESTERN RECORDER.

UTICA: TUESDAY, JANUARY 2, 1827.

The fourth volume of the Recorder commences with the present number. Three years ago, we began our editorial labours with trembling anxiety, in view of the responsible nature of our undertaking; and time and experience have not lessened our ideas of responsibility. A religious paper, which circulates widely, cannot fail to have *some kind* of influence which is *extensively felt*; and to have this influence always exactly of the *right* kind, is an undertaking not easily accomplished. But, in the midst of difficulties, it has been our aim to take a decided stand, and to keep it, though at the hazard of every earthly interest. How far we have succeeded, is not for ourselves to determine; our readers will judge of this matter.

The efforts which have been made towards extending the circulation of the paper, have never been of that persevering character which assails with unwearied importunity. It was desired that the paper should acquire no temporary or fictitious reputation; but be made to stand or fall precisely on the unbiassed opinion that might be entertained of its merits. Thus far the circulation has been gradually extending; and the increasing patronage which it has received, warrants the publishers in concluding that it has gained a permanent footing. Every effort will be made to improve the paper, and to render it more deserving of extended patronage.

The commencement of a new year is a time of special seriousness with the Christian. His mind naturally reverts back to former days, and to years that are "gone with those beyond the flood." He retraces his follies and miscarriages, recounts his blessings and deliverances, laments his ingratitude and unfaithfulness, and implores for the future the divine assistance and direction. And how many are there in this district of country, who have now, for the first time in their whole lives, been making this improvement of the new year? To such, the season must have been attended with great interest. Let them not confine their meditations to the space of a single day. Let them remember the past, as an incentive to future exertion and faithfulness. Then, though one year after another may pass away, and be stricken from the roll of their earthly pilgrimage, it will but bring them the nearer to their Father's house—to those "mansions in the skies," which are prepared for all the followers of our Lord.

Such names as those of Doct. Beecher, Mr. Wisner, Mr. Evarts, &c. of Boston, when attached even to an uninviting subject, should serve to secure some share of attention to it; and they are attached to the address which we are reviewing to-day, in our first page. But WHY is the subject *felt by any Christian to be destitute of special interest?* A perusal of the article will give the best answer to this inquiry.

Edward Beecher, son of Rev. Dr. B. was to be ordained and installed over the Park-street church and congregation of Boston, on Wednesday last. He is spoken of as being very young, but of promising talents.

Deaths in Utica the year past were 137—the year previous they were 130.

For the Western Recorder.

THE THEATRE.

MR. HASTINGS—Taking up the Albany Argus a few days since. I found an editorial piece on the subject of the theatre; the object of which seemed to be, to inform the people of Albany, that the time had come, when they could safely enjoy the amusements of theatrical exhibitions, and that they were under obligations to bestow their patronage on the present directors of the Albany theatre. I confess I was sorry to see such a piece from Mr. Croswell, whose private and moral character, from former acquaintance, I have much respected. But when he comes forward as the advocate of a theatre, he must do it at the sacrifice of respect from those whom he once most respected himself. I think, Sir, the time has come, when the editors of our public journals are bound to regard the feelings of a respectable portion of their readers, and not offend the moral sensibility of the serious, or corrupt the minds and vitiate the taste of the young, and thus lead them on by the example of others, to the ruinous influence of theatrical exhibitions. What youth would regard the theatre as what it really is, from the bold, unblushing and disgraceful sanction which it receives in a vast portion of our newspapers?

Mr. Croswell says—"We are not the indiscriminate advocates of theatrical amusements. There are circumstances under which we should *rather* desire their absence, than encourage their introduction; but such is not the present condition of this city." Now I would ask this would-be moral editor, if he can look on this sentiment, and unblushingly acknowledge it as his own? If I mistake not, this single sentiment places him on a level, if not below the vulgar writers of the Augustan age; for where can he find a man who is respectable for his moral character, in the present or in any past period, who has been willing to present himself as the open advocate of the theatre in any shape? But he is not the "indiscriminate advocate of theatrical amusements." What kind of advocate is he? Why just now he is the open advocate of the *Albany theatre*. We must suppose, of course, that he is the *discriminate* advocate. But he is now *the advocate*, to say the least; and that is enough to throw over his character a feature which I presume few of the present age would be willing to wear. To excuse himself, he says—"It is very obvious that amusements of this sort will exist in the city, in some shape. The question then is, whether *we* will encourage a *well managed theatre*—one so far under the control of discreet citizens and of the public opinion, as to avoid every thing that should prevent the attendance of respectable citizens and their families; or whether, by neglecting that, we shall *indirectly* aid the introduction of others, to which no such restraints apply."

This, to me, is a very curious doctrine. "It is very obvious that theatrical amusements will exist." On the "abstract question of their moral tendency," he hazards not a word. "It is obvious they will exist." Hence, this editor would say, let us make them as good and fascinating as we can, lest there should be theatres which our more respectable citizens, with their families, could not frequent; let us encourage those which they will attend. What is this but covering over the true character of a theatre, and rendering its influence secret, yet more secure? A certain kind of theatres he allows to be "more or less deleterious." But if a theatre, in the real corruption of its native character, is "deleterious," what is its influence when arrayed with all those charms which fashion and refinement throw around it? Its corrupting influence is unseen till it is most fatally felt; and the unhappy subject of its charms then falls a victim to the example of the more refined and respectable portion of society.

Mr. Croswell seems to think, that neglect of what he would call a respectable theatre, *indirectly* encourages those that are less so. But what is the influence of encouraging such as he sanctions? Most surely a *direct* encouragement of all lower orders of theatrical amusements. The manners and customs of the higher class of society always regulate the manners and customs of the lower classes. Drunkenness pours down like a torrent from the tables of the rich. The sailor borrows his language of profaneness from the polluted lips of his superiors. So the immoral hordes of the city crowd the enclosures of their filthy theatres, because those above them in life lead the way to the more respectable hot beds of vice and misery. Let every theatre called respectable in our land be shut, and let those citizens who are called respectable abandon others, and soon even vice itself would blush to be known as an attendant there.

Mr. Croswell speaks of "*a well managed theatre.*" But who ever heard of a well managed theatre? Can he so manage, as to present nothing there but what is innocent and inoffensive to virtue and morality? He must then secure a new creation of dramatic poesy, and remould the moral feelings of our world, and give a tone for what has never yet appeared upon the stage, and what its supporters never desired to see there. Take away the profaneness and obsceneness of the drama, and all the interest in the theatre is gone at once. The experiment has been tried, and proved true my assertion. Can he so manage as to secure a respectable corps of performers? Congregate the immense host of actors and actresses, and what is before you but vice and degradation? We may admire and praise the talents of a stage performer; but who is there that ever could respect that naked isolated character. Garrick, as a man of talents, we may respect; but Garrick the actor we despise. Can Mr. Croswell so manage his theatre, as to shut out all immorality? Let him do it, and where is his support for the theatre which he so "*discriminately* advocates?" Does virtue and morality support a theatre, with its crowd of corrupted actors and train of corrupting consequences?

But probably he means by a "well managed theatre," the same as he would mean by a well managed horse race, a well managed gambling house, and a well managed brothel. If I mistake not, these will all fall on a level with the "*well managed theatre.*" As to his "discreet citizens," and "public opinion," I can hardly believe them very safe guardians of virtue and morality, if their discreetness is directed to the "managing" of a theatre in any shape.

But one word more as to this "*well managed theatre.*" What if it should be "well managed;" as pure and as fascinating as taste, talent, refinement and money can render it; what then? A thousand times the worse for that. It would be like making the way that leads to the home of the harlot, sweet and enchanting as garden scenery, that more may be allured to the poison of death and the misery of hell. What would Mr. Croswell think of a "well managed," respectable brothel, so free from the common filthiness of the sailors' resort, that "respectable citizens and their families" should not be "prevented" in their attendance upon it? This may appear to the strangers of a theatre too bold a parallel. It may be; but I question it. Who attends a theatre? Are there not a multitude, who here imbibe the spirit and nurture all the passions of the lowest dissipation and debauchery? Is it not *literally* the threshold of the house of shame? Do not multitudes leave this scene of enchantment for the blasting influence of midnight sins? Mr. Croswell cannot deny this, even with his "*well managed theatre.*" Here is often the first taste of moral pollution—the creation of a depraved passion, which seeks satiety even with the dregs of wretchedness. As to the "Albany theatre" being constructed by, and is now, "in the hands of some of the most respectable and enterprising citizens," I can only say, it is to be regretted that their "enterprise" was not more nobly and decently directed, and their "respectability" proved by some more fortunate testimonials, than by their erecting and opening and supporting a theatre of vice and dissipation—thus opening the gates of premature death and eternal misery to their offspring. "Their motives," we are told, "are two-fold; to offer to citizens and strangers, especially during the session of the legislature, a well regulated source of amusement, and to offer to such as have business in the city at that time and other seasons, such attractions as not unfrequently draw them away to other places." How kind and benevolent these "enterprising and respectable citizens," and how highly do they and Mr. Croswell compliment the legislature of New-York, and the strangers visiting our ancient capital? Do they not say to that honourable body and their country visitors, we are afraid you would go to bad "places;" so we have built you a theatre; thus giving you a check to your debauchery. A gross outrage on the moral character of our friends visiting the capital. Shall we say with Mr. Croswell, "We applaud their liberality and enterprize?"—No! we despise your mercenary spirit to enrich yourselves at the expense of the morals of your youth, and the respectability of your city. For is there any thing that reflects on the character of Albany, it is the long, and I am happy to add unsuccessful, efforts to imitate the dissipation of larger cities. We hope sincerely, the editor of the Argus to the contrary notwithstanding, that the present effort will be as unsuccessful as some that have been made before. We should think that the fathers and mothers of Albany would by this time be heartily sick of theatres. Have they not seen sons and daughters enough ruined by the pestilence of a theatre? We are astonished that a virtuous female should ever for *once* tread within these enclosures of pollution, guilt and shame. If they still love the theatre, let us ask them, as they are seated for the entertainment of half the night, to look around them. Who do you patronize? Who are seated with you? Look below; sailors and the refuse of society are your companions. Look above you; and prostitutes are your associates. When you retire, what a stain rests on your virtue.

A FATHER.

GENEVA AGENCY.

ITHACA, *Dec.* 19, 1826.

MR. EDITOR—Permit me, in the order proposed in my last, to acknowledge through your paper, the following donations to the funds of the American Home Missionary Society, viz:—

From the Female Charitable Society of Marcellus, (received at the Auburn bank), to constitute their pastor, the Rev. *Levi Parsons*, a *life-member* of the A. H. M. S.	$30,00
From the 1st Presbyterian congregation of Genoa, through the aux. association there, to constitute their pastor, the Rev. *Seth Smith*, a *life-director* of the A. H. M. S. ($15 to H. Dwight in August last, and $89,06 to me),	104,06
From congregation of Aurora village, towards constituting the Rev. *J. F. Morris*, a *life-member*, &c.	22,00
From U. D. M. S. of Genoa and Lansing, to constitute their pastor, the Rev. *John Bascom*, a *life-member*,	30,00
From Ludlowville,	12,33
From the aux. association of Ithaca, with sundry individual donations,	66,44
Total,	$264,83

The donations from Genoa were given with a view to providing the support of one of our missionaries for the coming year, (that being about the average expence of our missionaries to our funds), and contemplating an annual effort in the congregation to this end. I cannot but think the thought a happy one, and the form of effort interesting. The missionary that this congregation will now enable the Home Society to sustain for the year 1827, may be the honoured instrument of planting the gospel and its ordinances in some now waste place of Zion, of redeeming many souls there from sin to God, and of calling out and embodying the energies of the friends of society and religion there, to a degree that shall put it beyond the need of assistance, and enable it to take its place among the efficient congregations of the land. Are there not many of our congregations, who might with perfect ease follow this example, and thus come effectively up to the work of the Lord in this thing. Who will "*go and do likewise?*" Some already have; many others may, and by so doing, not only provide themselves with the means of grace, but furnish a labourer, each, in the missionary field. Your's, as always,

M. P. SQUIER,
Cor. Sec. of Geneva Agency for A. H. M. S.

Political.

Congress.—In the Senate, on the 19th ult. Mr. Hayne, from the committee to whom the bill "to establish a uniform system of bankruptcy" was referred, reported it without amendment, and it was made the order of the day for Tuesday last. It was understood that it would be violently opposed in the Senate, and in the House also, should it ever reach there; but the opinion, on the whole, is, that it will finally pass both houses, unless the debate shall be so protracted, that there will not be time to pass it during the session, which necessarily terminates on the 3d of March.

There is certainly, (says the New-York Advetiser), a great shew of preparation for business in Congress at the present session. Motions, and resolutions, and calls for information, &c. are made and offered, almost without number. What will grow out of them cannot at present be ascertained. This mode of consuming time will at least have the effect of carrying the houses safely through "the holidays," as Christmas and New-Year's are commonly called; and as it seems to be impossible to make members *work*, until the last mentioned day has passed by, it is of very little importance how the time is whiled away.

Court of Errors.—The court of errors met at Albany on Tuesday last, for the purpose of deciding the causes argued at the September term. On Thursday the decision of the court was made in the case of the Bank of Utica vs. Philip Wager.

This action was brought in the court below, for the recovery of the amount of a note discounted at the Bank of Utica; which was resisted by the defendant on the ground of usury, because that in discounting the note, the bank agents retained the interest in advance, and charged interest for three days of grace; and also because the bank agents, in computing the interest, calculated it at thirty days for each month, by which mode but three hundred and sixty days were allowed to the year. On the latter point, the supreme court had decided the note to be usurious and void, and had given judgment for the defendant.

In this case, opinions were delivered by Chancellor Jones, Mr. Colden, and Mr. Crary, in favor of affirming the decision of the court below.

Lieut. Gov. Tallmadge and Mr. Spencer delivered opinions in favor of reversing the decision. The latter maintained, that though usury was exacted on a loan, yet the person loaning had a right to recover the amount loaned; and he was therefore in favor of giving judgment in favor of the bank for the sum actually due, after deducting the excess charged in the computation of interest. (which was but a few cents.) Mr. Viele concurred in opinion with Mr. Spencer.

The question was then taken on the judgment of the court below; when the same was *affirmed*, 15 to 8, as follows:—

For affirming.—Chancellor Jones, Messrs. Allen, Burrows, Burt, Colden, Crary, Elsworth, Hager, Hart, Lake, Mallory, M'Call, M'Intyre, Ogden, Smith.—15.

For reversing.—Messrs. Earll, Gardiner, Haight, Keyes, Spencer, Viele, Wilkinson, Wright.—8.

On Friday, the case of the Utica Insurance Company vs. Henry Scott, Jun. was decided.

Scott was second endorser to a note drawn by Jas. M'Namee, and discounted by this company in 1818, and in the court below the action was brought against him for the recovery of the amount. Payment was resisted, and the defendant plead that the note had been taken by the company on discount in the course of banking transactions, contrary to the statute: Replication that plaintiffs were authorised to *loan surplus funds*, and that this was a *loan* within that authority: Traversing that they had become members of an illegal association, &c. within the meaning of the act: Demurrer to the replication. Judgment against the plaintiffs in the supreme court.

Chancellor Jones and Mr. Spencer delivered opinions in favor of reversing, and Mr. Colden for confirming the decision of the court below. *Reversed*, 19 to 7.

The Legislature of this state convene at Albany this day.

Mr. *Carter*, of the New-York Statesman, in one of his letters, dated at Marseilles, France, in March last, mentions the followieg incident:

"On the 4th inst. we continued our excursion to Montpelier. Among the passengers in the diligence, was a well-dressed and affable Frenchman, who furnished another instance of the ignorance which prevails among all classes of Europeans in every thing relating to the United States. Learning in the course of conversation, that we were Americans, he gravely asked us whether *our country still remained a British colony!* Although apparently well informed in other respects, he had never heard of Washington and Franklin, and the news of the declaration of independence had never reached him. The great body of the people in the interior of France, and even in England, know as little of the United States, as they do of Patagonia or Japan—a circumstance not a little mortifying to a citizen of the great republic, who goes abroad with an expectation that the renown of its arms, and the glory of its free institutions, are spread through the world."

While at Montpelier, Mr. C. visited the botanic garden; and the following is an extract from his description of it:—

"Though the day was serene and delightful, the alleys were marked by no footsteps save ours, and the first blossoms of spring were left to breathe their odours in solitude. Even the old portress was ferreted from her lodge with difficulty, and seemed to consider our visit as an unexpected as well as unwelcome intrusion.

"In the most retired part of the garden, darkened by thick copses of cypress and yew, sleeps the dust of Narcissa, the daughter of the poet Young. The spot is as gloomy as the imagination of the author of "Night Thoughts." So secreted is the tomb, as to compel us to return once or twice to the gate for new instructions from the withered sybil, who was too infirm or too indolent to quit her cell as a guide. At length descending into a deep entrenchment, running across the garden like a moat between perpendicular walls ten or fifteen feet high, and filled with all kinds of rubbish, we found a rude arch on one side, bearing the inscription—"*Placandis Narcissa manibus.*" The dark and mouldering recess, overgrown with wild plants and mantled with ivy, extends eight or ten feet into the bank; and the mouth of the dreary cavern is guarded by a little wicker fence made of reeds.

"The spirit of bigotry and intolerance which denied to a protestant in a land of strangers the charity of a grave, and drove a father to these last sad offices, has in a more enlightened age in some degree subsided. Narcissa's name now marks her tomb, and imparts an additional interest to the garden in which her ashes repose. Some one seems to have been ambitious of paying a slight tribute to her memory, by embellishing the neighboring embankment with an imitation of Alpine scenery, and a tiny foot-path winds down the declivity, among mimic rocks, to the door of the sepulchre."

Convention with Great-Britain.—From an authentic source at Washington, we learn that the convention recently arranged at London by our minister, Mr. Gallatin, fixes the total amount of compensation to be paid by the British government for slaves, tobacco, &c. carried off by the British officers subsequent to the treaty of Ghent, at *one million two hundred thousand dollars*. The amount claimed by our citizens exceeds $1,500,000; viz. by those of Maryland $280,000, Virginia $520,000, Louisiana $150,000, Georgia $480,000, Alexandria $113,000, Maine $16,000, Mississippi $6000, and Delaware $7000.—*Balt. Am.*

Samuel R. Betts, Esq. judge of the circuit court for the 2d district of this state, has been appointed by the President and Senate, United States district judge for the southern district of New-York, in the place of Wm. P. Van Ness, deceased.

West-India Trade.—The Baltimore papers state, on what they call good authority, that "as a measure of retaliation, *it is believed* that Congress will interdict the trade to the British possessions on the continent of North America, which are not closed by the late order in council."

Welland Canal.—It is stated in the York, U. C. Advocate, of the 14th ult. on the responsibility of a gentleman of high standing in that place, that the British government have it in contemplation to purchase the whole of the stock of the Welland Canal Company, and to carry it on as a public national work.

Fire at Saratoga Springs.—On Tuesday night, (19th ult.) about 11 o'clock, a fire broke out at Saratoga Springs, and before its progress was stayed, consumed five buildings. The fire commenced in a school-house near the Presbyterian meeting-house, and spread to the barn attached to the tavern-house occupied by Col. Williams. This house, together with the house in the occupancy of Judge Cook, and a store, were destroyed. The house of Dr. Steele was several times on fire, but through the exertions of the citizens it was saved. An insurance was effected on the tavern-house of Col. Williams, of $2000. The loss is variously stated from 4 to $6000.—*Ballston Gaz.*

Population of Rochester.—We have frequently took occasion to revert to the growth and rising importance of our village. Rochester, "as it was," in 1812, consisted of two log-houses, (on the west side of the river); one near where the Eagle tavern stands, and in which we passed many of our youthful days; the other on a point of land, which was removed to make the site for Gen. Beach's red mill. The first frame house was raised *in the woods* a few rods south of the mansion house, and was in size 13 feet by 15. Another frame house was built near the bridge, and after that the frame house in which the post-office was kept. This is "Rochester as it was." "As it *is*," its busy streets, and numerous population can testify, as by the late census the number of inhabitants is computed to be 7669.—*Roch. Rep.*

Greek Subscription.—The citizens of Philadelphia have been informed that at a meeting of the Greek committee, it was unanimously resolved, that the supplies furnished to the Greeks through them, should be confined to provision and clothing, to the utter exclusion of every thing connected with warfare. It was also resolved, that a warehouse be forthwith provided for the reception of such articles of food and clothing as the humane and charitable may be disposed to contribute.

Woollen Manufactures.—From a memorial to Congress, adopted at a meeting of wool growers and manufacturers, of the county of Berkshire, Mass. the astonishing fact appears, that there is not at this day a single woollen establishment in New-England in full operation. It is said that the present duty on woollen is completely evaded by the ingenuity of foreigners; and to remedy the evil, it is proposed to change the present ad valorem duty, to a specific duty on each square yard; and also to levy a duty on all woollen goods sold by auction.

Distressing Circumstance.—The Watertown Jefferson co. Post, of the 21st ult. says—"On Saturday last, a man by the name of *Isaiah Anthony*, residing in the town of Le Ray, in this county, who had been *insane* for a number of years, insomuch that it was found neccessary to keep him in chains, broke loose, during the absence of his father, and seizing a small kettle struck his mother, an aged woman, who came into the room at the time, with such force as to knock her down. She immediately sent a child for assistance, but before any could arrive, the lunatic had taken an axe, and cut open her breast, besides chopping and mangling her body in many other places, which caused her instant death, and then dragged her into the street."

Stage Accident.—One of the stages belonging to the line between Albany and Northampton, upset while descending a hill on the 21st ult. It was precipitated from the road down a bank from three to six feet, and dashed to pieces on the rocks below. There were nine passengers on board, all of whom were more or less injured, except one little girl. She succeeded in crawling out from the general wreck, and gave the alarm to the nearest neighbours. On their arrival a most shocking spectacle presented itself to their view. The driver was so badly wounded as to be speechless and insensible, and expired shortly afterwards. Of the passengers, three had broken limbs, and others were shockingly bruised or lacerated. One of them is since dead, and the others it is said will probably recover.

New-York Oyer and Terminer.—On Saturday the 23d ult. Charles Mowatt and Henry B. Lambert were found guilty of defrauding the Sun insurance company. The proof was strong, and the jury were out but half an hour.

It is stated in a Paris paper, that Lieut. W. J. Washington, a distant relative of General Washington, who went to Greece eighteen months ago, under the patronage of the Greek committee of Boston, has abjured protestantism, and publicly joined himself to the Catholic church.

The cadets belonging to the school in Middletown, under the direction of Capt. Patridge, visited Washington week before last, and were introduced to the President. While in Baltimore, they paid their respects to the venerable Charles Carroll.

Additional Agent for the Recorder.
Wolcott, Wayne co. J. Wilder,

MARRIED,

In this village on the 24th ult. Mr. *Hezekiah J. Berrian*, to Miss *Mary Cresson*, both of this village.

DEATHS.

In Geneva, on the 26th ult. Gen. *Walter Grieve*, aged 52. He was a native of Scotland, but emigrated to the United States, and settled at Geneva, about thirty-two years ago, when there were but three houses in the place. His remains were interred with military honors.

In Rehoboth, R.I. Elder *Thomas Simmons*, at the advanced age of *one hundred and four*. He supplied a pulpit until upwards of ninety, and often led religious meetings until 100 years old.

In Troy, on the 18th ult. Mrs. *Anna B. Eaton*, wife of Professor Eaton.

In Deerfield, N. H. Col. *Joseph Hilton*, aged 79. He was actively engaged in the revolutionary struggle, and was severely wounded at Bemis' heights, at the taking of Burgoyne.

In Schenectady, on the 19th ult. *John Yates*, Esq. brother to Robert Yates, deceased, formerly chief justice of this state, aged 66.

Draper's & Tailor's Notice.

THE MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Carpets—Carpets—Carpets.

No 62, Genesee-street.

Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at New York prices.

Utica, December 19, 1826. 51w6

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 48

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 9tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

New Books.

JUST received and for sale, by HASTINGS & TRACY—The Justice's Guide, or Dictionary for Justices of the Peace in the state of New-York: By a Gentleman of the Bar. Also, The Clerk and Magistrate's Assistant.

Also, The London Practice of Midwifery, including the treatment during the puerperal state, and the principal infantile diseases.—To which is added, Notes, Plates, & Denman's Aphorisms. By an American Practitioner.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The sentiments contained in the following lines, will make their appeal to many a heart which has been brought into the liberty of the gospel during the past year:—

For the Western Recorder.

THOUGHTS SUGGESTED BY THE NEW YEAR.

While others raise their notes of gladness,
To salute the new-born year;
Be my heart attuned to sadness,
While with scrutiny severe,
I mourn in painful retrospection,
Over follies that are past,
And bring those scenes to recollection,
Which in mem'ry's shade were cast.

Scenes of my childhood! O how fleeting
Was your evanescent train!
'Twas but the hand of friendship's greeting,
Or sunbeams shining after rain.
And spring of youth, how wert thou wasted!
How did thy visions cheat my sight!
Thy purest joys were seldom tasted;
Their mem'ry, now, brings no delight.

And when thy dreams of bliss had left me
Sick at heart and full of fears;
And when of hope thou hadst bereft me,
Save the hope of manhood's years—
Then didst thou leave thy parting blessing,
To atone for all the past?
And didst thou leave me, then, possessing
That wisdom which alone could last?

Thou didst not. Tho' my soul would sicken
At the thought that thou hadst fled;
Though my sinful heart was stricken,
Till it agoniz'd and bled;
That wisdom thou didst never give me,
To atone for all thy wrongs;
But days of anguish thou didst leave me,
Anguish which to guilt belongs.

And many a year in secret pining
I have spent in manhood's prime,
While scarce one ray of hope was shining
From beyond the verge of time.
Conviction on my soul was preying,
And its keenest darts I felt,
While yet my wayward feet were straying,
And my soul refus'd to melt.

A pilgrim, lone, distrest, benighted,
Wayward, helpless and forlorn;
At ev'ry danger still affrighted,
Still with inward conflict torn!
Thus I had wander'd on for ever,
Till my pilgrimage had clos'd,
Had not mercy, to deliver,
Her kind influence interpos'd.

O, be that mercy ever praised
That has set my spirit free,
And songs of gratitude be raised
To the One eternal Three.
Thine be the glory of salvation,
Lamb of God that once was slain!
Myriads shall hail thy exaltation:
Prince of life! forever reign! Y. Z.

MUSICAL REFORM IN BOSTON.

A committee composed of the orthodox clergymen in Boston, as was mentioned last week, have taken up the subject of a reform in church music. Their object is, to carry religious influence into singing schools; to raise the religious character of the performances; to have the direction of the music, as much as possible, in the hands of the church, *not excluding* non-professors who are *moral* in their deportment; and to have the devotions of the assembly, on all ordinary occasions, led by a respectable powerful, and well-disciplined choir. This is as it should be. When clergymen who are competent take hold of this subject, we may expect that something will be acoomplished. The Observer & Chronicle of New-York, and the Philadelphian of Philadelphia, are calling upon the community around them to adopt similar measures; and the Connecticut and the Maine papers are beginning to quote the example of the Bostonians as worthy of special notice. We cannot but hope that something important is at last to be affected. Immense consequences may depend on the result of the present movements in Boston.

Musica Sacra.—The increasing demand for this work has compelled the publishers to undertake a sixth edition. The fifth, which was published about a year ago, consisting of 7,500 copies, is nearly exhausted at the present time; so that the sixth will be called for as soon as it can be prepared. It will be out in a few weeks; and will be so nearly like the fifth, as to be used in the same class without inconvenience.

Miscellaneous.

From the Richmond Family Visitor.

SELF-EXAMINATION.

This is no easy work, that may be carelessly performed. If you had a dangerous wound that threatened your life, would you not have it daily probed and dressed by the most skilful surgeon? Well! sin is a worse wound than any in the flesh; and conscience is the surgeon, who must probe and dress it daily. If a friend, hearing of your sufferings, were to send you a first rate physician, would you not follow his prescriptions? Well! the almighty Being is this kind friend, and knowing that you have a rankling disease in your nature, he has sent his physician to prescribe for it. But don't try to deceive him, by hiding the worst part, and pretending you are better. On the contrary, if there is a place, foul and gangrened from neglect, show it first, and tell freely all that you suffer from it. To be afraid of the remedy that must be applied before you can be cured, is cowardly and childish. Remember that sin, if it is suffered to go on without a check, will destroy your soul.—Any disease of the flesh, if it cannot be cured, must terminate in death; and then the body can suffer no more. But sin, if it is not cured, will entail horrible pains upon you through all eternity. When you endure any great agony, don't you derive comfort from the thought, that sooner or later, it must end? Think now of the worst pain you ever felt in your life; and only suppose such racking torment to continue forever! Your mind would fail in attempting to conceive such an aggravation of misery! But as sure as you persist in a course of sin, without seeking a remedy, this will be your doom. Try therefore, while time is mercifully allowed you, to examine your heart for all its hidden evils; and listen to conscience while she points them out, and unfolds their fullest extent. The natural heart is the fountain of evil, and your bad actions are but streams flowing from this great reservoir. Only think what corruption you carry within you! And don't judge yourself by actions alone! Perhaps whole days may pass without your having done an evil deed. Don't flatter yourself, therefore, that you are good. Recollect your thoughts. There is an eye before whom they are, as your actions are before the eyes of man. This heart-searching Being you must also recollect is to be your judge; and what he reads in this hidden record will condemn or acquit you. He *must* see sin in every fold of your deceitful heart; but if he sees also, self-condemnation, contrition, and faith in the great atonement for sin in your bosom, you may be satisfied.—For He, through whom alone you can be justified, has declared that these evidences shall be accepted. Let the duty of self-examination be regularly and strictly performed. Scan every thought of your bosom, try every action, not by its outward tendency, but by the hidden motive which prompted it. Here lies one great source of self-deception. Those actions which have a specious appearance are sometimes themes of self-exultation; when if the motive which prompted them was unveiled, we should be ashamed of them. Do you never do any thing solely to win the approbation of others? If so, don't set down this action as strictly meritorious. A lady once said, that she never subscribed to charitable institutions, except when solicited by a certain gentleman whom she could not deny! Surely this was not charity; and it would not have deserved that appellation, if she had bestowed all her worldly goods with such a motive. Do not be afraid of self-condemnation, and don't shrink from an overwhelming consciousness of sin. If your faith is strong, the picture of your own natural depravities cannot be contemplated too often, though your heart may be wrung by each view of the awful spectacle. Jesus died, that these very sins might be forgiven. If you had never discovered yourself to be a sinner, you would never have known this precious Saviour who is now your greatest comfort; the chief among ten thousand, and altogether lovely!

BRITISH BIBLE SOCIETY.

Eagerness for the Scriptures at and near Thessalonica.

Mr. Barker writes, in July—I had the pleasure to inform you, in my letter from Thessalonica, how gladly the word of God was received in that town; and, before I quitted the place, I not only witnessed the fervency with which it was demanded, but also had the joy to behold some good effects which the distribution of it had already produced in that place. I took with me about 500 volumes of the sacred scriptures in Greek and Hebrew—a considerable number, as I supposed, before reaching that country. During my stay at Thessalonica, I distributed about 200 volumes, of which 50 were Hebrew Prophets and New Testaments; besides which, I sent copies to several places in the environs. I was, in short, obliged to quit that town, not to be tempted to give all my books, which I preserved for other places I had to visit; and while mounting my horse to depart, several persons presented themselves before me, requesting New Testaments. I consoled them by promising speedily to supply them with the sacred volume. Greek priests came to me, saying, "We have heard that you have brought with you the New Testament in modern Greek, and wherever we go we see the people employed in the perusal of that work; and we are come to request of you copies of the same; for until now we have been reading that book in ancient Greek, which we scarcely understand." Deputies, composed of two laymen and a priest, were sent to me from a Greek village, twelve miles from Thessalonica, requesting eight testaments for the use of their village and church. They pleaded great misery, their village having been burnt by Greek pirates, who landed on their coast in the gulf of Thessalonica. I took good information of the truth of this story; and finding it to be as they stated, I could not help giving them the books which they required, without taking any money.

The British consul here related to me a circumstance of which he was an eye-witness. In the same village where his country seat lies, he had distributed a few New Testaments; and the next Sunday, on taking a walk, he came under a tree, where a young man of 17 or 18 years old was reading the modern Greek New Testament to his father, mother, brothers and sisters, and to several women who attentively listened, for the first time in their lives, to the consolations of the gospel. He remained half an hour in view of them, during which time they appeared to express much feeling, and they were not diverted from their attention by his coming.—*Miss. Reg.*

SIGNS OF A LIVING OR GROWING CHRISTIAN.

From a valuable author of the last century.

"The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.--*Psa. xcii. 12.*"

Sign 1. When your chief delight is with the saints, especially them that excel in virtue. Psalm xvi, 3.

2. When the smitings of the righteous are not a burden to you, and you can hear of your faults with affectionate attention. Psalm cxli, 5.

3. When Jesus Christ, in the midst of temptation is more to you than all the world. Phil. iii, 8.

4. When reproach for Christ, makes you not ashamed of Christ. Mark viii, 38. Heb. xi, 26.

5. When wandering thoughts in time of duty find less entertainment than formerly. Psalm cxxxix, 23. 1. Cor. xiii. 11.

6. When length and standing in the profession of christianity work increase of hatred to all sin. Psalm cxix, 104—113.

7. When you carry about with you a constant jealousy over your own heart, that it turn not aside from God and goodness. Prov. xxviii, 14.

8. When every known new mercy begets new thankfulness, and that with delight. Psalm cxiv, 2.

9. When known calamity in God's house begets deep sorrow in your heart. Nehemiah i, 4.

10. When God's afflicting you for your sins makes you love God the better. Psalm cxix, 75.

11. When the same care and travail you at first labored in to get Christ, is as much if not more labored in to keep Christ. Heb. vi, 11, 12.

12. When a feeling sense of the peace and edification of the church of God lies so near your heart, that you can prefer it above your chief concerns. Psalm cxxxvii, 6. Rom. xiv, 19, 2. Cor. xi, 9.

13. When under deep distress or languishing, the word of God is precious to you. Psalm cxix, 92.

14. When any condition, though in itself mean, as it comes from God, is most welcome. Job i, 21. Hab. iii, 17, 18.

15. When the peace of Christ's house begets chief joy in your heart. Psalm cxxii, 7, 8, 9.

16. When chief care to avoid all sin is as truly occasioned through fear of dishonoring God, and incurring his present displeasure, as *wrath to come.* Neh. v, 15. Gen. xxxix, 9.

17. When the least apprehension of God's withdrawing makes you seek him more earnestly in such ways wherein he will be found. Psalm lxiii, 1.

18. When every company is burdensome to you, that is not designing your Father's glory, but derogating therefrom. Psalm cxx, 5. 2. Pet. ii, 7, 8.

19. When the sins of others come so near your heart, that you walk sadly to see such persons transgress God's commands. Pslalm cxix, 136.

20. When the light of your understanding grows more strong to your making judgment of spiritual things according to God's word. Eph. i, 18.

21. When bitter things become sweet to you, as they are squared by, and founded on the will of God. Mat. xxvi, 38, 39. Acts xxi, 14.

22. When the path of the humble is so delightful, that you would rather be with them, than in the tents of the ungodly. Acts xx, 19. Psalm lxxxiv. 10.

23. When your pity is such to perishing people, that you cannot but weep at the thoughts of their ruin. Luke xix, 41. Jer. ix, 1. Phil. iii, 18, 19.

24. When the yoke of self-denial imposed by Christ Jesus, is not grievous, but pleasant to you. Matt. xi, 29, 30. Mark x, 28.

25. When the force of resurrection and judgment to come, lies so close at your heart, that it makes you answer every call of Christ to do or suffer cheerfully. 2. Cor. v, 9, 10. Acts xxiv, 15, 16.

26. When *increase* of time in Christ's acquaintance, works *increase* of delight in communion with Christ. Psalm xcii, 12, 13, 14.

27. When in the walk of faith you are more frequent, and less depend upon walking by sense. 2. Cor. v, 7, Gal ii, 20.

28. When the majesty of the great God, considering how visible you are in his sight, hath an awful prevalence upon your heart. Job xxxi, 4.

29. When you are at open war and constant hostility with bosom sin, as displeasing to God, and forbidden by his law. Psalm xviii, 23.

30. When you have a thirsting care to get the power of godliness in your heart, rather than the form of godliness in the head or outward profession. 2. Cor. i, 12.

31. When the worship of God agreeable to his word, is highly prized and faithfully practiced, in the worst of times. Mal. iii, 14, 15, 16.

32. When the soul is more hungry for the word of God, than the body is for temporal food. Job xxiii, 12. Psalm cxix, 72, 162.

DIVINE PROVIDENCE.

The following anecdote was communicated for the Christian Advocate, by a travelling preacher who is now labouring in the vineyard:—

An extraordinary Deliverance.—In the war called "Braddock's war," my father was an officer in the British navy. One night, as they were running close to the coast of Barbary, the officers on deck heard some person singing. A moment convinced them that he was singing the Old Hundred psalm tune. They immediately conjectured that the singer was a christian captive, and determined to attempt his rescue. Twenty stout sailors, armed with pistols and cutlasses, manued the ship's boats, and approached the shore. Directed by the voice of singing and prayer, they soon reached the abode of the christian captive. It was a little hut, at the bottom of his master's garden, on the mouth of a small river. They burst open the door, and took him from his knees; and in a few moments he was on the ship's deck, frantic with joy. The account he gave of himself was, that his name was McDonald; that he was a native of Scotland, and had been a captive *eighteen years.* He had obtained the confidence of his master, was his chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open his door, for the Turks had often done so, and whipped him while on his knees. "The righteous cry, and the Lord heareth, and delivereth them out of all their trouble."

"WE HAVE GOD TOO."

When I travelled Great-Falls circuit, one of the preachers called to see an old lady, to render her some pecuniary assistance. She was both poor and blind. When he reached the door of her cottage, he heard the voice of prayer. When that was ended, he entered in. Mother, said he, how are you? She answered, her sightless eyeballs streaming with tears of gratitude—"Thank God, as well as I can expect to be." How is it with your soul? "Thank God, I was just now with my Maker in prayer, and he poured down the streams of his mercy upon my soul." How are your temporal circumstances? "My brother, I have not had a morsel of solid food in the house for more than three days." Why mother! exclaimed the astonished preacher, how is it that you are alive? "God is very good to the poor," said she; "the woods are full of whortle-berries, and my two little grand children gather them, and my little cow gives us milk; so we have milk and whortle-berries. *And we have God too.*" Often since then, when the preacher has been at tables where there was an abundance, he has asked himself this question—Have these people got God too? If not, the poor blind widow is abundantly the richest.

WASTE OF TIME.

"It has been discovered," says President Lindsley, in an address lately published, "it has been discovered at length, what indeed was always sufficiently obvious, that a boy need not be kept at school eight or ten years, to learn to read his primer, write his name, cipher to the rule of three, and to hate books and learning for the rest of his life. It has been discovered, that boys may in three or four years, be taught a hundred fold more, by skilful teachers in a skilful way, than their fathers ever dreamed of learning at all. This is the grandest discovery of our age. It will do more to meliorate the moral, physical and political condition of mankind generally, than all other means ever yet devised."—*Vt. Chr.*

INDIAN SCHOOL.

Mr. M'Coy, a missionary, located on St. Joseph's, of Lake-Michigan, keeps a school, and has about seventy Indian children attending it. They were making much progress, and some had finished the course of instruction thought necessary for them.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Rensselaer Oswego Academy.

THIS institution is now under the care of Mr. WILLIAM C. WHITE, a recent graduate of Williams' College, a young gentleman of fair character and respectable attainments. Board and Tuition as reasonable as at other similar institutions. ELIAS BREWSTER,

Pres't of Board of Trustees.

Mexico, Dec. 1, 1826. 49

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific.* The Indians are happy in their knowledge of medical plants, governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink.* It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.